



daeva (daiva, deva, dev) In ZOROASTRIANISM, a powerful DEMON. The daevas are the principals of the infernal hordes and are the counterparts and mirror opposites of the *amesha spentas*, good spirits. They personify all diseases, sins, and distresses suffered by humanity. Most of the daevas are male.

In the Gathas, the oldest Zoroastrian texts, the daevas are wrong or false gods, or “gods that are (to be) rejected.” In the Younger Avesta, the daevas are vile beings who create chaos and disorder. In later tradition and folklore, they personify all evils imaginable.

The daevas were created from the evil thoughts of AHRIMAN for the purpose of waging war against goodness and humanity. Though spirits, they can appear in human form. Evil men also are called daevas.

When the prophet Zoroaster was born, the daevas went into hiding beneath the earth. They lurk about, ready to attack the vulnerable. They are attracted to unclean places and like to spend time in locations where corpses are exposed.

The daevas originate in the north, the direction of evil. Their gateway to HELL is Mount Arezura, named after a son of Ahriman who was slain by Gayomart.

There are hordes of daevas; little is known about most of them. The most powerful are known by names, along with some of their powers and characteristics.

According to Plutarch, the creator God Ohrmazd made 24 gods and placed them in the cosmic egg. Ahriman made 24 daevas to penetrate the egg so that evil

could mix with good. In later Zoroastrian texts, the numbers of daevas are LEGION.

The wicked who follow the daevas are condemned to go to the place of Worst Thought in the afterlife, the same designation given to DRUJ.

The most fearsome of the daevas is AESHMA, who is comparable to ASMODEUS.

FURTHER READING:

Jackson, A. V. Williams. *Zoroastrian Studies*. Whitefish, Mont.: Kessinger, 2003.

daimon In Greek mythology, a type of spirit or intelligence between gods and humans. *Daimon* means “divine being.” *Daimones* can be either good or evil in nature, though even good ones will act in a hostile fashion when angered. A good *daimon* is called an *agathodaimon* and an evil *daimon* is called a *kakodaimon*. Christianity assigned all *daimones* and pagan deities to the infernal ranks of DEMONS.

Daimones include various classes of entities, such as guardian spirits of places, tutelary spirits, genii, ministering spirits and demigods. They also have been associated with the souls of the dead and ghosts, stars and planets, and plants and minerals of the earth. They are ministering spirits (resembling angels), godlike beings, and souls of dead persons. *Daimones* can take over human bodies in the form of POSSESSION (especially for oracular prophecy) and possess humans to cause physical and mental illness. Some are vampiric in nature.

GRIMOIRES for ceremonial MAGIC include instructions for evoking and commanding *daimones*.

FURTHER READING:

Guiley, Rosemary Ellen. *The Encyclopedia of Angels*. 2nd ed. New York: Facts On File, 2004.

Luck, Goerg. *Arcana Mundi: Magic and the Occult in the Greek and Roman Worlds*. Baltimore: Johns Hopkins University Press, 1985.

Dalkiel Angel of HELL and ruler of Sheol, the underworld, who serves under DUMAH, the angel of the stillness of death. In hell Dalkiel punishes nations. He is equated with Rugziel.

Dantanian FALLEN ANGEL and 71st of the 72 SPIRITS OF SOLOMON. Dantanian is a mighty duke who appears in the form of a man with many faces of men and women, carrying a book in his hand. He knows human thoughts and can change them at will. He makes people fall in love and can show visions of people anywhere to others. He teaches all arts and sciences. He governs 36 LEGIONS of DEMONS.

Darling Possession (1596) Fake POSSESSION by Thomas Darling, a 13-year-old boy of Burton-on-Trent, England. Darling, who aspired to become a Puritan minister, claimed to become possessed because a witch cursed him for farting. The case involved the Puritan EXORCIST the REVEREND JOHN DARREL in a peripheral way. An account of the case was written by a “man of trade” named Jesse Bee, who was with Darling during most of his affliction.

Darling began having fits in February 1596. He convulsed, vomited, and had visions of green APPLES and green ANGELS. He lost the use of his legs, except when he had fits. Whenever Bee started to read the GOSPEL OF JOHN, the boy went into fits, which fell into a pattern around certain verses, including 4, 9, 13, 14, and 17.

A doctor examined his urine and pronounced him bewitched. Bee and Darling’s aunt discussed the boy’s situation, and Bee opined that WITCHCRAFT might indeed be the cause, because Darling had fits upon hearing Scripture read. Darling overheard this conversation.

Soon he thought of a fitting story. He said that the day his fits began, he had been out in the woods and met a “little old woman” with three warts on her face. The woman was 60-year-old Alice Gooderidge, who was already suspected of being a witch, as was her mother. Darling farted, prompting Gooderidge to curse him with a rhyme:

Gyp with a mischief, and fart with a bell;
I will go to heaven, and thou shalt go to hell.

Gooderidge then stooped to the ground, and Darling went home, possessed.

Gooderidge was arrested and taken before justices, who had her scratched. Pressured into confessing, the woman acknowledged meeting Darling in the woods on said day but insisted she had mistaken him for another boy, who had once broken a basket of her eggs. She apologized for doing any harm with her words and said she had never said *bell*. She said that when she stooped, the DEVIL appeared in the form of “a little partie-colored dog, red and white.” She called the dog Minny and dispatched it to torment Darling.

Darling performed well for a young DEMONIAC. During his fits, he carried on inspired theological debates with the DEVIL modeled on JESUS’ temptations by SATAN in the desert. He moaned about dying young at the hands of the Devil. He had a vision of Gooderidge, whom he called “Mother Redde Cap,” a common name for witches, and said DEMONS beat her brains out and toads gnawed the flesh from her bones.

The minister at Burton-on-Trent tried unsuccessfully to stop the fits. So did a renowned Puritan minister, Arthur Hildersham, who visited and tried to exorcise the boy with prayer.

Bee’s written account was sent to Darrel, who believed that Satan, disguised as an angel of light, was speaking through the boy to deliver what seemed to be divinely inspired messages. At the end of May 1596, Darrel said Darling was possessed of an unclean spirit and recommended fasting and prayer. He did not visit in person, on the grounds that he did not want any glory in the case.

The following day, Darling’s friends and family successfully exorcized him, eliciting a flamboyant performance. Darling became entranced, and a “demon” speaking through him said he would go to his master, BEELZEBUB. The great demon appeared, along with the witch, and Darling said he forgave Gooderidge and begged the Lord to forgive her too. He ordered Beelzebub to leave.

This was followed by a vision of an angel, sent by God for comfort, and more conversations with demons, who decided to depart and torment the witch, who was in jail. Interestingly, she reported having a bad night.

Darling came out of trance and lapsed into another one. A voice said, “My son, arise and walke, the evil spirit is gone from thee.” Suddenly Darling could use his legs again, which he credited to Jesus. His troubles were not immediately over, for he had a relapse of temptation. After a vision of a dove, he was permanently cured.

Gooderidge was sentenced to a year in jail. Darling confessed to fabricating his possession, then recanted, claiming that his inspired speeches while entranced were indeed from God. In 1599, Darrel was tried on charges of fraud, and both Darling and Bee testified against him.

Darling entered Oxford University, where he maintained his ambition to become a Puritan minister. But, in 1602, he was whipped and had his ears cut off for libeling Vice-Chancellor John Howson, who was persecuting Puritans.

FURTHER READING:

Walker, D. P. *Unclean Spirits: Possession and Exorcism in France and England in the Late Sixteenth and Early Seventeenth Centuries*. Philadelphia: University of Pennsylvania Press, 1981.

Darrel (Darrell), Reverend John (16th century) English Puritan minister convicted of fraud for exorcising the DEVIL from a man. John Darrel, a successful minister, was caught in religious infighting among moderate Catholics, English Anglicans, and Puritans. His case led the Anglican Church to forbid rites of EXORCISM.

Prior to his fateful case, Darrel was called to exorcise nine people in various cases: Katherine Wright in 1586, Thomas Darling in 1596, and seven possessed children in Lancashire in 1597 (see SEVEN IN LANCASHIRE POSSESSION). He was unsuccessful in dispossessing Wright, and although a witch was accused of causing her POSSESSION, the justice in charge refused to commit the witch and warned Darrel to desist from exorcisms or face imprisonment. In the DARLING POSSESSION, Darrel advised fasting and prayer but was not present during the exorcism so as to avoid personal glory.

The possession of the seven Lancashire children had already led to the execution of Edmund Hartley, originally summoned to cure the children but eventually found to be the witch responsible. Darrel was consulted because the children continued to have fits and convulsions. Assisted by the Derbyshire minister George More, Darrel exorcised the children in one afternoon, emphasizing that the greatest value of such Puritan exorcisms was in refuting the claim by the papists that theirs was the only true church since they could cast out devils.

Darrel's last case was the dispossession of William Sommers of Nottingham, begun in November 1597. Sommers, aged 20, suffered fits and had a lump the size of an egg, which ran about his body. His behavior was obscene, including bestiality with a dog in front of onlookers. Darrel exorcized him before 150 witnesses, but Sommers suffered repossessions, eventually naming witches responsible. Although Sommers did not react consistently to the various witches' presence, Darrel had all 13 arrested. All but two were released, but Darrel claimed that Sommers' accusations were correct, and that Sommers could probably find all the witches in England.

In January 1598, one of the accused witches' powerful families charged Sommers himself with witchcraft, for bewitching a person to death. Sommers confessed to fraud. He demonstrated how he simulated fits, including frothing at the mouth.

Darrel tried to persuade Sommers to withdraw his confession. Called before a church commission set up by the archbishop of York, Sommers went into fits—but the commission was convinced he was genuinely possessed. On March 20, and again at a later date, Sommers reaf-

firmed to church and government authorities that he was indeed faking his fits.

Sommers' flip-flops riled the public, and ministers talked from their pulpits about nothing but witchcraft and the Devil. Fearful of the effect on the people, as well as the increasing power of the Puritans, or Calvinists, the archbishop of Canterbury moved against Darrel. Katherine Wright and Thomas Darling were summoned as witnesses against Darrel and joined Sommers in confessing fraud. Wright and Sommers even accused Darrel of teaching them how to contrive fits. Wright's assertion did not fit the history of her own fits, which had continued periodically for 14 years. Darling recanted on his confession.

Mainly on the basis of Sommers' detailed accusations, the ecclesiastical court found Darrel to be a counterfeit and deposed him from the ministry in May 1599. Darrel languished in prison for several months but was never sentenced. After his release, he went into hiding for at least two years. His career dispossessing people was over.

As a result of Darrel's conviction, the Anglican Church passed Canon 72 of the Episcopal Church, forbidding exorcism as a formal ritual. Although there are Anglican priests today practicing exorcism on an informal basis with the approval of their bishops, most Anglicans—as well as other Protestants—have adopted the beliefs of MARTIN LUTHER: that the Devil can best be driven from a tortured soul by prayer alone, since only God knows when the Devil should leave.

FURTHER READING:

Walker, D. P. *Unclean Spirits: Possession and Exorcism in France and England in the Late Sixteenth and Early Seventeenth Centuries*. Philadelphia: University of Pennsylvania Press, 1981.

Decarabia (Carabia) FALLEN ANGEL and 69th of the 72 SPIRITS OF SOLOMON. Decarabia is a marquis in HELL with 30 LEGIONS OF DEMONS reporting to him. He appears as a star in a pentacle but changes into a man when ordered to do so. He makes magical birds fly before a magician and leaves them as FAMILIARS, singing and eating as ordinary birds do. Decarabia knows the virtues of herbs and precious stones.

deliverance A form of spiritual warfare that includes EXORCISM of DEMONS, prayer, cleansing, and healing. Deliverance is practiced chiefly by Protestant denominations, especially Pentecostal and charismatic.

Practices of deliverance began in the early years of Christianity, when the apostles and all true believers cast out demons and healed by a laying on of hands. Over time, the practices became more restricted in favor of formal rites performed by priests. Deliverance declined with the advance of psychiatry and psychology but underwent a revival in the 20th century with the growth of Pentecostal and charismatic denominations.

The demonic realm is assumed to operate under a set of rules and to function as a hierarchy with lower-level demons reporting to higher-level demons. When a human being violates the rules, such as by committing a sin, demons then have “legal rights” to assault that person, causing a progression of problems from INFESTATION to OPPRESSION to POSSESSION. Evil acts committed in a place, as well as CURSES against people and places, also give demons legal rights.

Interference includes temptations to sin, physical attacks, obstructions, emotional oppression, and personality changes. Full and true possessions are considered to be rare. *Demonization* is a term used instead of possession.

Different types of demons are recognized.

- Demons with unusual names such as PAZUZU and BEELZEBUB are high in the hierarchy and represent the true demons of HELL. These spirits are in a minority of afflicting demons.
- Other demons take their names from sins such as Envy and Murder. They take advantage of people’s weaknesses and foment paranoia.
- Some demons enter on the wake of trauma, especially psychological or emotional.
- Ancestral spirits, who may be genuine restless dead spirits or low-level demons masquerading as the dead, are encountered most often in hauntings and through spirit communications such as mediumship or devices.

Prayers are used to expel demons, but there are no formal rites of exorcism such as those performed in Catholicism only by priests (see *RITUALE ROMANUM*). The cause of demonization must be closed off through repentance and inner healing.

There are symptoms that denote when a deliverance is needed.

- Tormented persons are aware of spirits, such as through voices in their heads urging them to do violent or evil deeds or commit suicide and unusual and extreme nightmares.
- Others observe signs of demonization, such as bodily contortions, unusual changes in voice, severe changes in facial expressions, unpleasant smells, and marked cold.

Widespread belief among Pentecostals, charismatics, and others holds that only pagans, not Christians, are ever in need of deliverance.

Deliverance usually is done by clergy but can be done by others as well, such as mediums and healers and laypersons. Such individuals have been given a chrism, or gift, of discernment by the Holy Spirit, which enables them to perceive whether or not a person is afflicted by evil spirits and to know the identity of the spirits. The identity is helpful in determining the origin or entry point of the demon and in knowing how the demon is affecting the victim.

Deliverance prayers are performed for spiritual protection, light infestation and oppression, and severe demonization. Serious cases are best handled by experienced clergy or trained laypersons who are empowered by the Holy Spirit. Tools include blessed water, oil, and salt.

FURTHER READING:

MacNutt, Francis. *Deliverance from Evil Spirits: A Practical Manual*. Grand Rapids, Mich.: Chosen Books, 1995.

demoniac Person who becomes possessed by a DEMON. A demoniac undergoes a marked change in physical, mental, and emotional symptoms and behavior. Depending on the type of POSSESSION, there may be a pattern to the changes.

In ancient times, demons were blamed for entering a person and taking control of him or her to cause problems. The ancient Jewish historian Josephus said that it was not a demon but the soul of a tormented person that entered a victim. Illnesses and diseases were blamed on demons, especially if a person fell into fits, trances, or bizarre behavior. Natural medical conditions, such as epilepsy, may have been the real causes, but in earlier times, there was little understanding of many illnesses.



Linda Blair as the demoniac Regan in *The Exorcist* (1973)
(AUTHOR'S COLLECTION)

The attempted remedy was to undertake an EXORCISM, which would eradicate the problem. Certain empowered individuals had the knowledge, and especially the supernatural power, to help demoniacs.

During the medieval and Renaissance times in Europe, demoniacs said they were cursed by witches and sorcerers (see CURSE) or were overcome by the DEVIL. The Catholic Church used possession to pursue its political agendas. Some cases of demoniacs were false; they faked their symptoms or were swept up in hysterias. (See SPIRIT OF ORLEANS.)

More recently, demoniacs are said to be in “religious altered states of consciousness,” or RASC. They exhibit many of the same physical, mental, and emotional symptoms as persons who are swept up in religious or spiritual ecstasies and raptures; however, for them the experience is hellish rather than heavenly: they are under the siege of demons rather than God.

Demoniacs exhibit certain symptoms, among them swellings and contortions of the body, trances, cataleptic states, transfigurations of their faces and voices, unusual behavior, self-battering and mutilation, personality and mood changes, and statements from the possessing demon, often in foreign languages—especially Latin—unknown to the demoniac. The victim shouts obscenities and blasphemies and taunts EXORCISTS and others. In more severe cases, there are uncontrollable hysterics; episodes of supernormal strength; levitation; the vomiting of unusual substances, bile and copious quantities of mucus; clairvoyance; and prophecy. The eyes may roll back into the head. Sexual assault by the demons, poltergeist phenomena, apparitions, and nightmares may happen to the victims.

Demoniacs usually are not steadily possessed but act normally and then are overcome for periods of time. They may be possessed by multiple demons and have to undergo repeated exorcisms over long periods.

Possession is considered life-threatening to a demoniac, though few have actually died under its influence. In 1590, Ann Frank, a nurse in the employ of John Dee, an English occultist, became possessed and attempted suicide. Dee’s remedy was to anoint her breast with holy oil and put her under heavy guard. After a month, she succeeded in killing herself by cutting her throat. Frank is one of the few demoniacs on record who actually committed suicide.

In 1976, a young German demoniac, ANNELIESE MICHEL, died while undergoing exorcisms. She was severely emaciated and dehydrated.

FURTHER READING:

- Baroja, Julio Caro. *The World of the Witches*. 1961. Reprint, Chicago: University of Chicago Press, 1975.
- Goodman, Felicitas D. *The Exorcism of Anneliese Michel*. Garden City, N.Y.: Doubleday, 1981.
- Lea, Henry Charles. *Materials toward a History of Witchcraft*. Philadelphia: University of Pennsylvania Press, 1939.

Demon of Jedburgh (1752) Account of an alleged witch in Jedburgh, Scotland.

In 1752, Captain Archibald Douglas was in Jedburgh on a recruiting campaign. One of his sergeants asked to change quarters because the house he was staying in had a DEMON in a “frightful form” that pestered him at night. Douglas refused the man’s request.

Soon the sergeant appealed again to be moved, saying the demon had threatened his life. He said that he had awakened during the night to see the ugly form standing over him. It changed into a black cat, jumped out the window, and flew over the church steeple. The sergeant also had learned that the landlady was said to be a witch and her husband possessed “second sight” (clairvoyance).

That night, Douglas spent the night beside the sergeant, with his gun and sword nearby. At midnight, he was awakened by a noise and saw a large black cat fly in through the window. He fired at it and shot off one of its ears. It vanished.

The next morning, the men saw the landlady, who fainted before them in a pool of BLOOD. They discovered that one of her ears had been shot off. Douglas threatened to turn the woman in to the authorities, but she and her husband begged him to leave them alone. He agreed, on condition that they give up their “wicked ways.” It is not known whether the couple did as promised.

The story is possibly a blend of fact and fiction; the telltale wound is prominent in magical folklore in tales of shape-shifting sorcerers, witches, and werewolves.

FURTHER READING:

- Grant, James. *The Mysteries of All Nations: Rise and Progress of Superstition, Laws against and Trials of Witches, Ancient and Modern Delusions, Together with Strange Customs, Fables and Tales*. Edinburgh: Leith, Reid & Son, n.d.

demons and demonology A type of spirit that interferes in the affairs of people. The term *demon* means “replete with wisdom” and is derived from the Greek term *DAIMON*. The *daimones* were both good and evil and even included deified heroes. In most cultures, demons are troublesome rather than helpful; some are evil. In Christianity, all demons are evil and serve SATAN for the purpose of subverting souls. Demons can cause unpleasant hauntings, often involving INFESTATION, OPPRESSION, and POSSESSION. The study of demons is called demonology. Like ANGELS, demons are numberless.

Historical Overview

Demons universally are considered the cause of all humankind’s problems: disease, misfortune, poor health, bad luck, ruined relationships, sin, and soul loss. Since ancient times, they have been said to have sex with humans. They can be sent to torment and possess others. They can be put to productive uses as well and can be summoned and controlled by magic. For example, in ancient Egypt, a



Demon carrying off a child who has been promised to the Devil
(AUTHOR'S COLLECTION)

magician who exorcized a possessing demon could command the same demon to perform useful tasks. There are numerous ways to protect against demons and to banish them from places, people, and animals.

Beliefs in demon-caused troubles are ancient and still prevail in many places around the world. Since the mid-20th century, belief in demons and their interferences has risen in the West.

The lore of the ancient Babylonians, Assyrians, and other Middle Eastern cultures teemed with demons. The greatest demonic problem was illness, and demons had to be cast out of a person for healing. In Mesopotamian lore, demons took the form of human-animal hybrids that could walk upright on two legs and were controlled by the gods. Humans could repel demons by magic, such as use of CHARMS and AMULETS (see INCANTATION BOWL).

Demons in Judaism

Judaic demonologies evolved with influences from the lore of the Babylonians, Persians, and Egyptians. In Talmudic tradition, demons are ever-present enemies posing constant dangers to humanity. They were created by God on the first sabbath eve at twilight. Dusk fell before God finished them, and thus they have no bodies. According to another story, demons were spawned by LILITH, the spurned first wife of Adam. King SOLOMON used magic to summon and control demons, or the DJINN, to work for him in building his Temple of Jerusalem.

Demons can have wings and exist between humans and angels, roughly between the earth and the Moon.

They are less powerful than angels. They frequent uninhabited and unclean places, and once they attach themselves to a person or family, bad luck follows.

The Jewish “middle world” teems with numberless demons and angels. Angels of destruction (*malache habbala*) blurred together with the demonic. By the second century C.E., the Hebrews had developed complex systems of both entities. As were angels, demons were seen as having jurisdiction over everything in creation. Rabbinical teachings frowned on demon magic, but beliefs and practices concerning demons were tolerated. By the Middle Ages, rabbinic writings had elaborated upon demons, expanding their classes and duties.

One category of demon, the LUTIN, does possess both body and soul. The lutin were created by sexual unions between Adam and female demons after he parted from Eve.

Another category of demons are created every day from the newly dead, who were believed to linger about in close contact with the living. The spirits of the wicked dead became demons. They are capable of inflicting wounds that only God can heal.

In the development of the KABBALAH, hierarchies of demons were associated with the 10 *sephirot*, or centers, of the Tree of Life. According to the Kabbalah, evil powers emanate from the left pillar of the Tree of Life, especially from Geburah, the *sephira* of the wrath of God. By the 13th century, the idea of 10 evil *sephirot* had developed to counter the 10 holy *sephirot* of the Tree.

Other Hebrew systems of demons distinguish those born of night terrors and those who fill the sky between the Earth and the Moon. There are demons who, with angels, are in charge of the night hours, and interpretations of diseases, and those who have seals that may be used to summon them. This demonic lore later became the core of magical handbooks called GRIMOIRES.

The Old Testament mentions evil spirits but does not feature a primary demonic figure such as the SATAN that emerged in Christianity. “Satan” is more a prosecuting attorney interested in testing humans and is a member of the heavenly court. God sends evil spirits to punish people. Judges 9:22–25 tells of Abimelech, who murdered 70 rivals for the rule of Israel:

After Abimelech had governed Israel three years, God sent an evil spirit between Abimelech and the citizens of Shechem, who acted treacherously against Abimelech. God did this in order that the crime against Jerub-Baal’s seventy sons, the shedding of their blood, might be avenged on their brother Abimelech and on the citizens of Shechem, who had helped him murder his brothers. In opposition to him these citizens of Shechem set men on the hilltops to ambush and rob everyone who passed by, and this was reported to Abimelech.

In 1 Kings 22:19–22, the Lord manipulates human affairs by dispatching a lying spirit, though its nature—good or evil—is ambiguous:

Micaiah continued, "Therefore hear the word of the LORD: I saw the LORD sitting on his throne with all the host of heaven standing around him on his right and on his left (20). And the LORD said, 'Who will entice Ahab into attacking Ramoth Gilead and going to his death there?'"

One suggested this, and another that (21). Finally, a spirit came forward, stood before the LORD and said, "I will entice him."

"By what means?" the LORD asked.

"I will go out and be a lying spirit in the mouths of all his prophets," he said.

"You will succeed in enticing him," said the LORD. "Go and do it."

More about demons is found in the rabbinic teachings called the Gemora. (See MAZZIQIN.)

Demons in Apochryphal and Pseudepigraphal Works

The Apochrypha and pseudepigrapha are non-canonical texts written by unknown or pseudonymous authors. Some of the texts have more to say about angels and demons than do the canonical works in the Bible.

The Apochrypha (hidden) consists of 15 books or portions of books written between about 200 B.C.E. and 200 C.E. Demons have minor roles in apochryphal works; the distinguishing exception is the book of Tobit, in which the young man Tobias learns how to exorcize demons from the archangel Raphael, disguised as a man (see ASMODEUS).

Most pseudepigraphal works were written between 200 B.C.E. and 200 C.E., though some were written much later. More information about demons is given in pseudepigraphal works such as Jubilees and Enoch. According to Jubilees, evil originated with bad angels, not with Adam and Eve.

Jubilees says that angels were created by God on the first day. The text does not say specifically when demons were created, but it is implied that they, too, were made on the first day, "along with all of the spirits of his [God's] creatures which are in heaven and on earth" (2:2).

Angels are described only by their classes and duties. One class are the WATCHERS, good angels who were assigned the task of watching over humanity. The Watchers coveted human women and descended to Earth, to create the vampiric, cannibalistic monsters called NEPHILIM. Thus, the demonic and evil powers were created by corrupted angels.

God sends the flood to cleanse the planet, but not all of the Nephilim are destroyed. When the polluted demons start to bother Noah and his sons, Noah appeals to God, who agrees to send angels to bind them all into the place of judgment. MASTEMA, the prince of evil and the only demonic power named in Jubilees, steps forward to ask God to allow one-tenth of the demons to remain on Earth under his jurisdiction. The angels then teach Noah herbal lore for restraining the remaining demons.

The three books of Enoch also tell the story of the Watchers and Nephilim, in more detail. Again, evil comes into being through the fall of the angels. On the Day of Judgment, however, all the demons and evil angels will be cast into the abyss.

Demons in Christianity

In Christianity, demons have their origins in the FALLEN ANGELS who followed LUCIFER, or "morning star," when he was cast out of heaven by God (Isaiah 14:12). In the New Testament, JESUS healed by casting out demons, in keeping with prevailing traditions. By the end of the New Testament period, demons were synonymous with fallen angels, all under the direction of Satan. As Christianity spread, pagan gods, goddesses, and nature spirits were incorporated into the ranks of demons.

The hermits, ascetics, and men who became the early saints of Christianity were constantly beset by evil, including demonic attacks (see ANTHONY). In the early centuries, Christian theologians known as the apostolic fathers grappled with questions about evil. Justin Martyr saw demons as the illicit children of fallen angels and human women. Clement, Ignatius, Polycarp, and Barnabas stressed the Devil rather than his demons. Irenaeus was convinced of the reality of demons and the Devil and advocated EXORCISM as a way to combat them.

Tertullian wrote in more detail about demons, defining them as fallen angels who lusted after women. Demons are quite dangerous, he said, possessing supreme intelligence and knowledge, as well as supernatural abilities such as instant travel.



Demon tempting a woman with the sin of vanity (AUTHOR'S COLLECTION)

Origen agreed with Tertullian, except on the reason for the fall of angels: They fell from the sin of pride rather than lust. Demons were not created evil, he said, but became evil by exercising their free will. They are not pure spirits but have bodies different from human ones. They attack humans in two principal ways: through obsession, with evil thoughts, and through possession, including of animals. Magic is done with the aid of demons, Origen said. He also advocated exorcism, which must be performed according to precise rituals in order to be effective. Under certain circumstances, humans can become demons—a view that later theologians criticized.

From about the third to eighth centuries, theologians built on these early ideas. Jerome and Augustine wrote of shape-shifting demons, including half-human, half-monstrous forms. Augustine in particular never doubted the reality of demons and their evil influences.

For medieval theologians, demons were the tempters of humanity, a system that ultimately worked in favor of humans by proving who was worthy of going to heaven. The Devil and his hordes had no direct access to people except through their free will choices. Thomas Aquinas said that SATAN controls people chiefly through possession, and if demons had no success with a person during life, they made their final assault on the soul at the moment of death.

During the witch trials of the Inquisition, the importance of demons increased. Demons were believed to play a key role, causing possessions, leading people into sin, helping people perpetrate evil deeds, and serving witches as their FAMILIAR spirits in all acts of malevolence. Theologians and witch hunters emphasized the dangers of demons and those who trafficked with them by making PACTS. The Puritan minister Increase Mather said in *Cases of Conscience* (1692), “The Scriptures assert that there are Devils and Witches and that they are the common enemy of Mankind.” George Giffard, an Oxford preacher of about the same period, said that witches should be put to death not because they kill others but because they deal with devils: “These cunning men and women which deal with spirites and charme seeming to do good, and draw the people into manifold impieties, with all other which haue familiarity with deuils, or use conjurations, ought to bee rooted out, that others might see and feare.”

Characteristics of Demons

Descriptions from antiquity portray demons as shape shifters who can assume any form, animal or human or hybrid, such as the Mesopotamian demons. The Platonists and early fathers and theologians of the Christian Church said that demons condense bodies out of the air or smoke. In Arabian lore, the djinn are made of smokeless fire. Some of the theologians and witch hunters of the Inquisition said that demons have no corporeal form and only give the illusion that they are in human or animal form. They create voices out of air that mimic people.

In Judaic lore, demons are always invisible but can see themselves and each other. They cast no shadows. They eat, drink, propagate, and eventually die, though not exactly as humans do. Their eating and drinking consist of lapping up fire, water, air, and slime. When they die, they dry up and wither away to their primordial state. However, when they have sex, they can assume bodies. They will not copulate in front of any human or another demon.

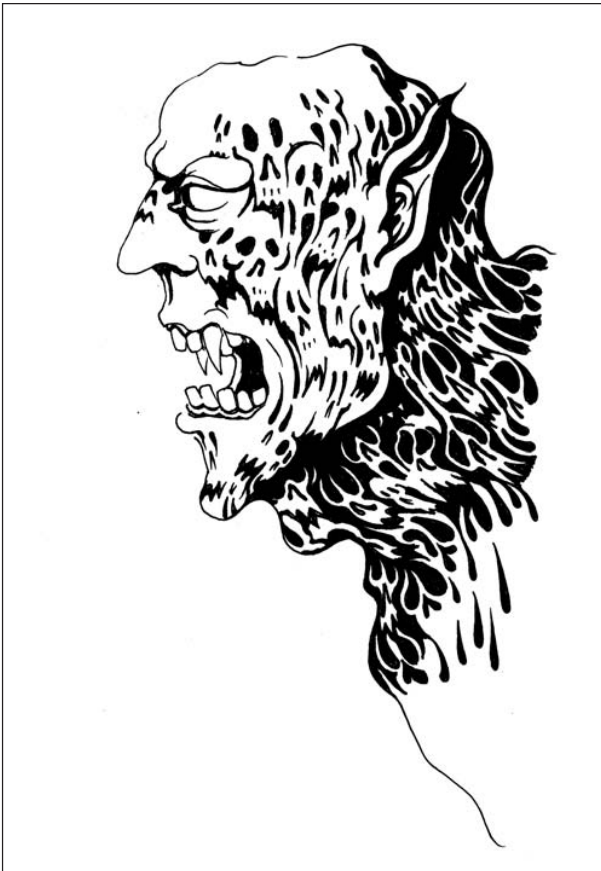
In Christian lore, demons assume forms that are black, such as dogs (see BLACK DOGS) and other animals and men dressed in black. Because they are evil, they are imperfect, and so they always have a flaw in their appearance, such as a malformed limb or cloven feet. They can also assume beautiful and seductive forms, especially if they are sexual predators.

According to Remy:

When they first approach a man to speak with him they do not wish him to be terrified by any unusual appearance, and therefore they prefer to assume a human shape and manifest themselves as a man of good standing in order that their words may carry more weight and authority; and for this reason they like to wear a long black cloak, such as is only worn by honored men of substance. It is true that many hold their purpose in this last is to conceal the deformity of their feet, which is an ineradicable token and sign of their essential baseness; and that black is, besides, most appropriate to them,



A lion-snake demon (© RICHARD COOK)



Demon (© RICHARD COOK)

since all their contrivings against men are of a black and deadly nature.

Demons are described as unclean, filthy, and full of abominable stench. They live in dead bodies. If they make their bodies out of air or occupy a living body, they exude a stench. In the body, they swell in the bowels with excrement and waste. They are afraid of cuts, wounds, and blows and can be repelled with threats of them.

They are organized in hierarchies and function as in a military organization, according to GRIMOIRES and Inquisition writings. If lower demons disobey their superiors, they are beaten.

Activities of Demons

Throughout history, the chief activity of demons has been to cause illness and disease. They are the spirits of uncleanness, and the lack of proper hygiene will enable them to enter a person through contaminated food, dirty hands, and foul environments. Widespread beliefs hold that humans are in constant danger of demonic attack in some form, and constant vigilance is required through watchfulness, proper habits, and the use of measures

of protection. The greatest danger occurs at night when sleeping humans are at their most vulnerable, especially concerning demons that cause nightmares and make sexual attacks. Birth and death are perilous times, as are the nights on which marriages are consummated. At these times, demons are better able to wreak havoc.

During the Inquisition, demons were believed to aid witches by giving instruction on how to cast evil spells and how to poison people, crops, and animals with herbs and other substances. They acted as familiars, taking the form of animals such as birds and insects, to carry out the evil of witches. They participated in SABBATS and pacts. Inquisitors believed that demons influenced women more easily than men, for women, they said, were weaker in will and intellect than men.

Demons send bad weather and pests such as armies of mice and swarms of locusts to destroy crops.

In hauntings and possessions, demons create unpleasant poltergeist phenomena and chaos and attack the living in a progression of increasing intensity. Psychics and mediums perceive them as having grotesque forms. They are often associated with revolting smells. In some cases, demons shape shift into deceitful, desirable forms with charming personalities. Once they have a person under their control, they revert to their original nature. Low-level demonic entities are associated with problems involving talking board use (see OUIJA™).

In possessions, demons will speak through possessed persons, altering the person's voice. Demons have a fondness for profanity and verbal abuse. They cause physical phenomena, such as spitting, vomiting, levitation,



The demon Harborym (DICTIONNAIRE INFERNAL)

unnatural twisting of limbs, supernormal strength, foaming at the mouth, and so on. In rites of exorcism, it is important to know the demon's name.

Demons are exorcized, or expelled, by a variety of methods, from ordering the demon to leave, to magical ritual, to religious ritual.

Sex with Demons

Christianity rejected the idea of sexual intercourse with demons until the 12th century; by the 14th century, it was accepted in theology. Sex with demons became a focus of the Inquisition; witches and those under demonic control were said to copulate wildly with demons, and even with Satan himself (see INCUBUS; SUCCUBUS). The male incubi molested women and the female succubi molested men. Both kinds of demons were said to masquerade as humans in order to seduce their prey. The actual sexual act, however, was held to be painful and vile. Women impregnated by demons were supposed to give birth to monsters.

Witch hunters said that demons enter into marriages with humans. Remy wrote of a 1587 case in which two witnesses, Bertrande Barbier and Sinchen, said they witnessed such a marriage at night in a place where criminals were crucified. Instead of giving the bride a ring, the bridegroom blew his breath into the bride's anus. A roasted black she-goat was served at the wedding feast. This tale is characteristic of the stories fabricated in witch trials and used by inquisitors to convict and execute accused heretics and witches.

In modern cases, demons are opportunistic, assaulting humans weakened by vices, sin, or CURSES or simply being in the wrong place at the wrong time, such as a location where acts of evil have taken place.

Demons in Magic

Demons are invoked in MAGIC. Because demons are unruly, magicians must force them to obey commands for service. Grimoires give the names, duties, SEALS, incantations, and rituals summoning and controlling demons. They are especially useful in DIVINATION, finding lost treasure, and the casting of spells. When evoked, demons are made to take form in a magic triangle, a secured boundary from which they cannot threaten the magician, who is protected by a magic circle.

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Demoriel DEMON among the 31 AERIAL SPIRITS OF SOLOMON. Demoriel is the emperor of the north, served by 400 great dukes, 600 lesser dukes, and 7,000,008,000,009,000,001 ministering spirits. There are 12 primary dukes, each of whom has 1,140 attending spirits: Amibiël, Cabarim, Menador, Burisiël, Doriël, Mador, Camael, Dubilon, Meclu, Churibal, Dabrinis, and Chomiël.

Denham Exorcisms (1585–1586) The EXORCISMS of six fraudulent DEMONIACS by 12 Catholic priests, the chief of whom was a Jesuit, William Weston, also known as Edmunds. Most of the exorcisms took place in the home of Sir George Peckham of Denham, Buckinghamshire, England. The "possessions" were fake, part of a conversion campaign against Protestants and a political plot against the Crown.

An account of the exorcisms was written by Samuel Harsnett, chaplain to the bishop of London, Richard Bancroft, and published in 1603. It was entitled *A Declaration of Egregious Popish Impostures, to withdraw the hearts of her Majesties Subjects from their allegiance, and from the truth of Christian Religion professed in England, under the pretence of casting out devils. Practiced by Edmunds, alias Weston a Jesuit, a divers Romish Priests his wicked associates. Where-unto are annexed the Copies of the Confessions and Examinations of the parties themselves, which pretended to be possessed, and dispossessed, taken upon oath before her Majesties Commissioners for Causes Ecclesiasticall*.

Weston arrived in England in September 1584, during a time of severe persecutions of Catholic clergy. Several Jesuits had been martyred, and some had fled the country. The Act of 1585 made Jesuits and seminary priests guilty of treason simply by being in England. Anyone who harbored them was guilty of felony. And the Witchcraft Act of 1563 made the conjuring of spirits—which included exorcism—punishable by death on the first offense. Nonetheless, Weston and the priests undertook the exorcisms, ostensibly in order to convert Protestants back to Catholicism.

There was a greater factor involved: the Babington plot to assassinate Queen Elizabeth I and replace her

with Mary, queen of Scots, and allow the Spaniards to invade England. The first person exorcized by Weston in England was William Marwood, a servant of Anthony Babington, a Catholic nobleman from Derbyshire, who later visited Denham in order to witness the exorcisms of the six demoniacs. Two of the exorcising priests, John Ballard and Anthony Tyrell, were part of the plot; Ballard was a leader of it and convinced Babington to join it. Weston probably knew about it and used the exorcisms to help the plot succeed.

Four of the Denham demoniacs later confessed to faking possessions. If the other two confessed, their records have been lost. Two were Protestants: Sara Williams, 15, a servant at Denham, and her sister, Frideswid or Fid, 17, who took over Sara's chores when she began having fits. Fid fell in the laundry and was persuaded that she had become possessed too. Two were Catholic: Annie Smith, 18, a family friend of the Peckhams, sent to Denham because she was having fits, and Richard Mainey, about 18, an Englishman who had become a Friar Minim in France but left the order because of their strictness and the fact that he disliked fish, their dietary mainstay. He also suffered hysteria.

The demoniacs faked visions, revelations, prophecies, and convulsions. Their DEMONS praised Queen Elizabeth and her courtiers, proclaiming them to be faithful servants of the DEVIL. The exorcisms were witnessed by huge crowds. During the course of the year, at least 500 persons converted, according to the published account.

The exorcisms involved intoxicating, nauseating potions and stinking fumes. The demoniacs were bound to chairs and forced to drink a vile potion of oil, sack, and rue. Chafing dishes of burning brimstone were held under their noses. No wonder that the demoniacs lost their reason, believed themselves to be truly possessed, and babbled about demons. They were shown relics of English saints, bones that they had been coached to identify correctly. The priests put bones into the mouths of Sara and Fid; the girls did not have to fake revulsion that was taken as a sign of demonic horror.

Mainey's demon, Modu, said that Sara and Fid had been bewitched by Goodwife White of Bushy, a woman who was commonly believed to be a witch. The priests captured White's cat and whipped it until it "vanished away." They sent a messenger to Bushy, where White was found in childbed, having lost her baby in childbirth. Fid accused the priests of murder.

Of all the demoniacs, Mainey put on the best show. Prior to Easter 1586, he announced that every Sunday he would have a vision of purgatory, and on Good Friday he would ascend to heaven. Not surprisingly, a large crowd gathered on the appointed day to witness this event. Mainey lay on his bed, preached and prayed in a stern fashion, and then lapsed into a two-hour trance. When he awakened, he sighed and groaned and said:

My time is not yet come: our blessed Lady hath appeared to me, and told me that I must live longer yet: for that

God hath reserved me for a further purpose to doe more good, and to tell of strange wonders.

Mainey had more theatrics in him. The last exorcism occurred on April 23, 1586. Mainey's demon, Modu, appeared and said that he was accompanied by seven other demons, "all of them Captaines and of great fame." They acted out the SEVEN DEADLY SINS. When this gross display was finished, Modu cursed the "popish priests" and said that all of Mainey's visions were false, intended to induce Catholics to worship devils disguised as Christ and "Saffronbag," as he called the Virgin Mary. The demons departed.

On August 4, 1586, Weston and Ballard were arrested by orders of Sir Francis Walsingham, Queen Elizabeth's "spymaster," who had been carefully watching Catholic activities, including the Denham exorcisms. Denham's house was raided, and most of the occupants were arrested. Other priests were jailed. No incriminating evidence against Weston could be found, but nonetheless he was imprisoned in Wisbech Castle for 10 years. Tyrell became an informer for the Crown.

Ballard, Babington, and other conspirators rounded up were tortured and tried at Westminster Hall in London. They were sentenced to be hanged and their bodies drawn and quartered. They were executed in two batches on September 20 and 21. Ballard was among the first to go. Their executions were so bloody and horrific that the crowd witnessing them was revolted. They were hanged but were cut down before they were dead and were butchered alive. Queen Elizabeth also was revolted at the news and ordered the second batch of conspirators to be hanged until they were dead and their bodies then butchered.

The Babington plot thus was foiled and ultimately led to the execution of Mary, queen of Scots in 1587.

Meanwhile, Weston did not sit idle in Wisbech Castle but continued to stir up warring religious factions among English Catholics. In 1602, an inquiry was launched into the Denham exorcisms, followed by the publication of the broadsheet, which may have been part of an effort to smear Weston.

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Devil The personification of evil. In Christianity, *Devil* is the proper name for the evil counterpart to God, who rules the torments of HELL and commands armies of DEMONS. The Devil represents darkness, chaos, destruction, suffering, and the complete absence of good, light, and love. The word *devil*, spelled in lowercase, also is a generic term used interchangeably with *demon* to denote a lower-ranking evil entity.

The term *devil* is derived from the Greek *diabolos* (slanderer or accuser), in turn translated from the Hebrew word *SATAN*. The concept of the Devil as archfiend of evil developed slowly over many centuries, becoming a composite of *LUCIFER*, the *FALLEN ANGEL* whose pride and ego cause him to be expelled from heaven; Satan, the tempter of humans; and pagan deities such as Pan and Cernunnos.

In non-Western traditions, evil is expressed through deities, who are seldom completely evil. The gods of a conquered people become devils or evil; Christianity demonized pagan gods as it spread in dominance.

Evolution of the Devil

The Christian Devil evolved from ideas and personifications of evil in Mesopotamian, Egyptian, and classical mythology and in Hebrew demonology. Egyptian gods embody qualities of both good and evil, but the god Set personifies more of the dark side than others. As the evil brother of Osiris, Set represents chaos and destruction. In myth, he slays Osiris, dismembers him, and scatters parts of his body. Osiris' wife, Isis, reassembles them and reanimates the corpse long enough for a sexual union, which produces the son Horus.

Mesopotamian demons are the offspring of gods, such as Tiamat, the goddess of chaos and the primordial waters, and her partner, Apsu, as well as the high god Anu. Demons rule diseases, illnesses, nightmares, plagues, and all misfortunes that befall living things. They are grotesque and deformed and often part-human and part-animal. Protections against them are gained through *AMULETS*, incantations, and *MAGIC*.

In *ZOROASTRIANISM*, the one God, Ahuru Mazda (who became Ohrmazd), generates the twins Spenta Mainyu, who is holy, and Angra Mainyu (who became *AHRIMAN*), who is evil and destructive. The creation story varies according to the streams of Zoroastrianism. In one, Ahuru Mazda and Ahriman are separated by a void. As does the Christian Devil, Ahriman dwells in darkness on the opposite side of the void and is fated to be conquered by good, Ohrmazd.

Ahriman sees the light of good across the void and lusts for it. He sends his weapons of destruction, which include toads, scorpions, *SERPENTS*, lust, and chaos, against Ohrmazd. Ohrmazd offers a truce of redemption, but Ahriman refuses it. Ohrmazd reveals his fated defeat, which sends Ahriman spinning unconscious into the outer reaches of the void for 3,000 years. He revives with the help of Jeh, a whore, and engages Ohrmazd in battle for 6000 years, foreshadowing the Armageddon of *REVELATION*. In the first 3,000 years, the forces of good and evil are balanced. In the final 3,000 years, good triumphs over evil. In his assault, Ahriman tears apart the sky and creates the hours of night and darkness, and violence and destruction of life. He creates hordes of demons.

Ahriman corrupts the man and woman who are the ancestors of humanity, Mashye and Mashyane, by tempt-



The Devil tempting St. Patrick (AUTHOR'S COLLECTION)

ing them to believe the lie that he, not Ohrmazd, created the material world. Ohrmazd creates forces of good that bind Ahriman, ultimately enabling the world to be repaired. But in the last phase of the battle, the entire cosmos shakes and much destruction is done. Stars fall from the sky. Ohrmazd either destroys Ahriman or imprisons him forever.

In the Yasht text, Ahriman will be defeated by the coming of a Saoshyant, or Savior. Three saviors will come forward, and the third, a son of Zarathustra conceived by a virgin, will destroy evil and bring forth the reign of righteousness. The world will be restored, the dead will arise, and life and immortality will arrive.

In classical mythology, the gods and goddesses all have both good and evil characteristics; there is no one personification of evil alone. Shades of the dead live in a dull, shadowy realm, Hades, the lowest level of which is Tartarus, a pit or abyss in which the wicked are tormented. Greek philosophy evolved along the lines of moral good and evil, and the distinguishing of the originally ambivalent *DAIMONES* into good demons and evil demons.

The Judaic concept of the Devil developed slowly. The Old Testament tells of different satans, or accusers, rather than a single Satan. One of these is permitted by God to test the faith of Job. The apocalyptic literature placed the harsh and punishing aspects in certain angels, such as *MASTEMA*, the only significant angel mentioned by name in the book of Jubilees. In Enoch, the *WATCHERS* are wicked angels whose fall, of their own choice, leads

to evil on the earth. The Testaments of the Twelve Patriarchs name BELIAL, or Satan, as the leader of evil angels. SAMMAEL and AZAZEL also are named as leaders of wicked angels, who dwell in darkness. The apocalyptic literature developed a more dualistic idea of evil personified in the Devil as the head of a realm of darkness whose primary role is to seduce, accuse, and destroy.

In Islam, the Devil is not the dualistic counterpart to God, but a high-level being—either an angel or DJINN—who chooses to fall from grace rather than bow to God's first human, Adam. The Devil is most often named SHAYTAN in the Qur'an, an accursed and rejected rebel who has God's permission to use temptation to corrupt souls. He has no power over those who love God. God has no power over his demonic servants, the Shaitan. The Devil is part of God's creation and plan involving punishment and testing. The Qur'an also gives the name of IBLIS as the Devil.

There is no concept of original sin in the Qur'an. Adam and Eve sinned but did not pass on the taint to others. Humans are prone to evil and, therefore, vulnerable to the snares of the Devil. The Devil vows to put all of Adam's descendants under his sway.

In the New Testament of Christianity, the Devil becomes more personal and the great antagonist of God as well as humans. He is a fallen angel, the leader of hordes of fallen angels-turned-demons, and he is the principle of evil itself. He has power over the physical world. His forces of darkness are pitched in war against God's forces of light. JESUS, as the Son of God, goes to Earth in order to defeat him. Revelation forecasts that Christ, in his second coming, will bind the Devil for one thousand years, at which time the Devil will reappear one final time, as the Antichrist, before being destroyed. The dualism of Christianity became firmly established, with a god of light and goodness and a god of evil and darkness.

In 325, the Council of Nicaea confirmed that God was the creator of everything visible and invisible. Therefore, the Devil was originally created good but chose the path of evil.

It was not until later in Christianity that the Devil was seen as the ruler and inhabitant of hell. These concepts were more firmly cemented in literature, such as authored by Dante and John Milton.

By the Middle Ages, the Devil was a real, potent being who possessed terrible supernatural powers and was intent upon destroying humans by undermining their morals. In this pursuit, he was aided by an army of evil demons. This army expanded to include heretics and sorcerers, whose magic posed a threat to the divine miracles of the church. Witches were included, first as associates of sorcerers, then as heretics.

Preachers in the Renaissance and Reformation pounded fear of the Devil into their followers by constantly inveighing against his attempts to pervert people and turn them away from God. Satan's kingdom was the material world. He would tempt people with false riches,

luxuries, and carnal pleasures, only to claim their souls for eternal damnation in the end. His chief means of attacking others was through demonic possession. Pacts with the Devil, which date back to the sixth century, became implied; any consort with the Devil automatically meant one had entered into a diabolic pact. John Stearne, the assistant to Matthew Hopkins, England's notorious witch finder of the 17th century, was of the opinion that the preachers' obsession with Satan encouraged witches to worship him.

Appearance of the Devil

Christianity portrays the true form of the Devil as ugly, deformed, and reptilian: a human torso and limbs with reptilian head, clawed hands and feet, a tail, and scaly snakeskin. He has horns, which signify power and association with the dark forces—night, chaos, the Moon, death, and the underworld—and fertility, the latter of which is reinforced by an enormous phallus.

The Devil is a shape shifter, appearing in many guises in order to trick people. His most common human shape was that of a tall black man or a tall man, often handsome, dressed in black. Black is universally associated with fear, evil, the dark, and chaos. Henri Boguet, a 16th- and 17th-century jurist in witch trials, stated that "whenever he (the Devil) assumes the form of a man, he is, however, always black, as all witches bear witness. And for my part I hold that there are two principle reasons for this: first, that he who is the Father and Ruler of darkness may not



Depiction of the Devil from the 1957 film Night of the Demon (AUTHOR'S COLLECTION)

be able to disguise himself so well that he may not always be known for what he is; secondly, as proof that his study is only to do evil; for evil, as Pythagoras said, is symbolized by black.”

When not in black, the Devil is most frequently in red.

St. Paul stated that the Devil can appear disguised as an angel of light. His disguises of good also include saints, the Virgin Mary, comely young women, handsome young men, and preachers.

The Devil appears in a multitude of animal shapes, most commonly as a BLACK DOG, SERPENT, goat, or cat. He also has ugly appearances: As the alleged god of witches, he was portrayed as half-human, half-animal, like Pan, with horns, cloven feet, hairy legs, a tail, a huge penis, glowing eyes, and saturnine features.

The Devil appeared to MARTIN LUTHER in the form of a monk with bird claw hands, according to an account written by Georgius Godelmannus in 1591. Godelmannus relates that while he was studying law at the University of Wittenberg, Germany, he heard a story from several of his teachers about a monk who appeared and knocked hard upon the door of Luther. He was invited in and began to speak of papist errors and other theological matters. Luther grew impatient and said his time was being wasted, and the monk should consult a Bible for answers. At that point, he noticed that the monk's hands were like bird claws. Luther showed the monk a passage in Genesis that says, “The seed of the woman shall bruise the head of the serpent.” Exposed, the Devil went into a rage, threw about Luther's ink and writing materials, and fled, leaving behind him a stench that lasted for days.

The Devil as Buffoon

In legend, the Devil is often portrayed in a lighter fashion, perhaps to lessen the fear inspired by the clergy. He is called by nicknames such as *Jack*, *Old Nick*, *Old Horny*, and *Lusty Dick*. Buffoonish and somewhat dim-witted, he can be easily tricked, as in the numerous versions of the DEVIL'S BRIDGE, in which the Devil builds a bridge in return for the soul of the first to cross the bridge but is fooled when a dog or cat is sent across. In other tales, the Devil shoots off arrows and rocks to try to destroy villages and churches but always misses the mark. He constantly tries to make PACTS with people in order to get control of their souls but fails.

Devils versus Demons

In both theology and folklore, the distinction between the Devil as Prince of Evil and his hordes of demons often blurs. “The Devil” can refer to both. Joseph Glanvil observed in *Saducismus Triumphatus* (1681), “The Devil is a name for a body politic, in which there are very different orders and degrees of spirits, and perhaps in as much variety of place and state, as among ourselves.”

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devil fish A type of ray fish used by Mexican witches (*brujas* or *brujos*) in the casting of spells. When dried, the devil fish resembles a man with a horned head, tail, and webbed arms. It is considered effective for preventing gossiping of neighbors.

***Devil's Advocate, The* (1997)** Horror film about a young, ambitious attorney who is seduced and deceived by the DEVIL. Directed by Taylor Hackford, the film stars Al Pacino as John Milton, the Devil in disguise, and Keanu Reeves as Kevin Lomax. Charlize Theron plays Lomax's wife, Mary Ann.

Lomax is a defense attorney representing an accused child molester on trial. He knows his client is guilty,



Keanu Reeves as Kevin Lomax, a lawyer who bargains for business success with Al Pacino, as John Milton, the Devil in disguise, in *The Devil's Advocate* (1997) (AUTHOR'S COLLECTION)

but he destroys the prosecution's witness and his client is acquitted. He is immediately approached by Milton, partner in the world's most powerful law firm, Milton, Chadwick & Waters, with a tantalizing job offer. He accepts. He is assigned questionable cases involving guilty people and wins them all. Milton offers to relieve him of cases, but he declines, in a fever of winning at all costs.

Meanwhile, Milton rapes Mary Ann and she has a psychotic break. Lomax commits her to a mental ward, where she commits suicide. He then learns from his mother that Milton is really his father. He confronts Milton and learns the truth, that Milton is also SATAN. Horrified, he tries to shoot Milton, but the bullets do no harm.

Milton tells Lomax that he wants him to have sex with Lomax's half sister, Christabella, to conceive the ANTI-CHRIST. But Lomax thwarts the plan by committing suicide himself.

The action shifts back to the opening of the child molestation trial, but with a different outcome. Lomax, overcome by his own conscience, decides to step down from representation, even though he is likely to be disbarred. He is approached by a journalist who wants to interview him, saying the story will make him a star. Lomax agrees and exits the courthouse. The reporter shape shifts into Milton and says, "Vanity—definitely my favorite sin."

Devil's arrows Stones flung by the DEVIL in attempts to destroy towns and churches. According to lore, the Devil usually has bad marksmanship, and the stones miss their mark and stick upright in the air.

The Devil's Arrow is an alignment of three standing stones near Boroughbridge, Yorkshire, England. The stones were quarried, and the reason they were placed in a 570-foot-long alignment is not known. The tallest is 22.5 feet high. The Devil, angry at the people of the nearby town of Aldborough, went up to the top of Howe Hill and fired off three giant arrows of stone, intent on demolishing the town. The stones fell harmlessly to Earth and stuck upright in a straight line.

Also in Yorkshire, a monolith stands up from the graves beside an old Norman church at Rudston. The stone is 25.5 feet high, six feet wide, and about two feet thick, weighing about 40 tons. It may have once marked a pagan sacred site, and the church may have been built around it. The local legend says that the Devil threw the stone at the church in an attempt to destroy it but missed.

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Devil's book A black book kept by the Devil listing all persons who have pledged PACTS with him.

In accounts of witch trials during the Inquisition and the writings of demonologists, the Devil held out his book at SABBATS and had his new recruits swear their allegiance

to him by placing their hand upon the book. The recruits then signed their names in the book in their own BLOOD. Some witches said that the books also contained spells and CHARMS for evil deeds.

Devil's bridge An old bridge, especially in England and Europe, said to have been built by the DEVIL or his DEMONS.

According to ancient lore, demons were master architects and builders. King SOLOMON commanded legions of them to build his temples (see DJINN). Medieval folklore held that whenever engineers and architects needed help or ran out of resources, the Devil and his demons would appear—or could be summoned—to lend a helping hand. The infernal beings were called upon most often for help with bridges but also were said to assist with construction of castles.

Devil's bridges are found in Britain, Spain, Germany, Switzerland, and France. There is a Devil's Bridge in Einsiedeln, Switzerland, near the birthplace of Paracelsus. In France, the Pont de Valentre bridge at Cahors was believed to be entirely constructed by the Devil.



St. Cado and the Devil above a Devil's bridge (AUTHOR'S COLLECTION)

The Devil's price for this service was the soul of the first creature who crossed the bridge. Folktales tells of local townsfolk tricking the Devil by sending a cat or dog across first. In the legend of the Devil's Bridge across the Afon Mynach near Aberystwyth, Wales, an old woman spotted her cow on the opposite side of a chasm, unreachable. The Devil appeared in disguise and offered to create a bridge if she would give him the first living thing that crossed over it. She agreed, though she knew she was dealing with the Devil, because she had noticed his cloven hooves. When the bridge was completed, she threw a crust of bread across it and sent her dog to fetch it, sacrificing him to the Devil.

In Somerset, England, the Tarr Steps is a prehistoric stone bridge dating to about 1000 B.C.E. that crosses the river Barle near Winsford. Some of the stones weigh five tons. According to lore, the bridge was built by the Devil in one night to win a wager against a giant who had challenged his power.

Devil's horse In Ozark folklore, the colloquial name for the praying mantis. It is considered bad luck to disturb a praying mantis, because it might spit tobacco juice into one's eye and cause blindness. In some rural parts, the Devil's horse is thought, falsely, to be poisonous.

Devil's mark A permanent mark made upon the body by the DEVIL as part of a PACT. Sometimes called a "witch's mark," the Devil's mark was a telltale sign and damning evidence in the witch trials of the Inquisition.

According to demonologists, the Devil always permanently marked the bodies of his initiates to seal their pledge of obedience and service to him. At the moment they renounced their faith, he marked them by raking his claw across the flesh or using a hot iron, which left a mark, usually blue or red, but not always a scar. Sometimes he left a mark by licking people. Branding was done when recruits were initiated at SABBATS and when anyone entered into a formal pledge of allegiance to the Devil.

The marks could be anywhere on the body. In his book *Demonolatry* (1595), NICHOLAS REMY listed brows, left shoulders, hips, breasts, tops of heads, and backs as places bearing marks. Sometimes the marks were made in "secret places," such as under eyelids, in armpits, and in body cavities. According to FRANCESCO-MARIA GUAZZO, an Italian demonologist of the 17th century, in his work *Compendium Maleficarum* (1608):

And the mark is not always of the same description; for at times it is like the footprint of a hare, or a spider or a dog or a dormouse. Neither does he always mark them upon the same place: for on men it is generally found on the eye-lids, or the arm-pit or lips or shoulder or posterior; whereas on women it is found on the breasts or private parts.

The Devil's mark was considered the proof of WITCHCRAFT and sorcery. It was believed that every person who

trafficked with the Devil had one or more, and it was usually insensitive to pain. Persons accused of witchcraft and brought to trial were thoroughly searched for such a mark, and some had all their body and head hair shaved off in the process. Pins were driven into scars, moles, warts, and skin discolorations. If the person felt little or no pain, or if there was no bleeding, then a Devil's mark was declared.

Inquisitors believed that the mark of SATAN was clearly distinguishable from ordinary blemishes, but in actuality, that was seldom the case. Protests from the victims that the marks were natural were ignored. If no mark was found, or if pricking a mark caused pain, inquisitors declared them Devil's marks anyway, falling back on authoritative statements made by Guazzo and others that the Devil did not necessarily mark everyone, but only those he suspected of turning on him, and some of the marks were painless and others were not. Some inquisitors held that Devil's marks could even be invisible. An innocent person had no way around a determined inquisitor.

Once Devil's marks were found, victims were tortured into confessing how they were acquired. No less than tales of pacts and wild initiatory rites at sabbats would satisfy the inquisitors.

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Devil's Missal Book said to be used in the performance of a BLACK MASS or infernal SABBAT rites. The Devil's Missal is the unholy replacement for the Bible and is full of CURSES and blasphemies.

Descriptions of the Devil's Missal were given by accused witches and Devil worshippers during the peak of witch hunts, especially in the 16th and 17th centuries. One account recorded by Pierre de Lancre from a trial in Orléans, France, in 1614 said that

the Sabbath was held in a house. . . . He [the accused] saw there a tall dark man opposite to the one who was in a corner of the angle, and this man was perusing a book, whose leaves seemed black & crimson, & he kept muttering between his teeth although what he said could not be heard, and presently he elevated a black host and then a chalice of some cracked pewter, all foul and filthy.

Another man accused in the same trial said:

Mass was said, and the Devil was celebrant. He was vested in a chasuble upon which was a broken cross. He turned his back to the altar when he was about to elevate the Host and the Chalice, which were both black. He read in a mumbling tone from a book, the cover of

which was soft and hairy like a wolf's skin. Some leaves were white and red, others black.

Madeleine Bavent, one of the chief afflicted nuns in the LOUVIERS POSSESSIONS of 1647, gave this description of the missal:

Mass was read from the book of blasphemies, which contained the canon. This same volume was used in processions. It was full of the most hideous curses against the Holy Trinity, the Holy Sacrament of the Altar, the other Sacraments and ceremonies of the Church. It was written in a language completely unknown to me.

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djinn (genii, ginn, jann, jinn, shayatin, shaytan) In Arabic lore, a type of interfering spirit, often demonlike, but not equivalent to a DEMON. As are the Greek DAIMONES, djinn are self-propagating and can be either good or evil. They possess supernatural powers and can be conjured in magical rites to perform various tasks and services. A djinn appears as a wish-granting "genie" in many Arabic folktales such as those in *The Book of One Thousand and One Nights*.

Early Lore

In pre-Islamic lore, the djinn are malicious, are born of smokeless fire, and are not immortal. They live with other supernatural beings in the Kaf, a mythical range of emerald mountains that encircles the earth. They like to roam the deserts and wilderness. They are usually invisible but have the power to shape shift to any form, be it insect, other animal, or human.

King SOLOMON used a magic ring to control djinn and protect him from them. The ring was set with a gem, probably a diamond, that had a living force of its own. With the ring, Solomon branded the necks of the djinn as his slaves.

One story tells that a jealous djinn (sometimes identified as ASMODEUS) stole the ring while Solomon bathed in the river Jordan. The djinn seated himself on Solomon's throne at his palace and reigned over his kingdom, forcing Solomon to become a wanderer. God compelled the djinn to throw the ring into the sea. Solomon retrieved it and punished the djinn by imprisoning him in a bottle.

According to another story, Solomon took djinn to his crystal-paved palace, where they sat at tables made of iron. The Qur'an tells how the king made them work at building palaces and making carpets, ponds, statues, and gardens. Whenever Solomon wanted to travel to faraway places, the djinn carried him there on their backs.

Solomon forced the djinn to build the Temple of Jerusalem and all of the city as well.

Djinn in Muslim Lore

Islamic theology absorbed and modified the djinn; some became beautiful and good-natured. According to the Muslim faith, humans are created from clay and water, and the essence of angels is light. Djinn were created on the day of creation from the smokeless fire, or the essential fire. They are invisible to most people except under certain conditions; however, dogs and donkeys are able to see them. They were on the Earth before human beings, but it is unknown how long. By some accounts, they were created 2,000 years before Adam and Eve and are equal to angels in stature. Their ruler, IBLIS (also called Shaytan), refused to worship Adam and so was cast out of heaven, along with his followers. Iblis became the equivalent of the Devil, and the followers all became demons. Iblis' throne is in the sea.

As do humans, djinn have free will and are able to understand good and evil. The Qur'an states that the purpose of their creation is the same as that of humans, which is to worship God. They are responsible for their actions and will be judged at the Last Judgment. It is said that HELL will be filled with djinn and humans together.

Conflicting stories about the djinn abound, similar to conflicting stories about ANGELS and demons. According to some accounts, there are three types of djinn:

1. Those who are able to fly. These djinn can be heavy or light, tall or thin, and are shape shifters with very flexible bodies.
2. Those who reside in a given area and cannot travel out of that area. They may live in abandoned houses.
3. Those who manifest as snakes, scorpions, creeping animals, and dogs (especially BLACK DOGS, who are devils or IBLIS) and cats. A cat should not be chased away early in the morning or late at night, lest it be a shape-shifted djinn, who will take revenge.

Muhammad warned the people to cover their utensils, close their doors, and keep their children close to them at night, as the djinn spread out at night and take things. He also warned people to put out their lights, as the djinn could drag away the wicks and start a fire. However, they will not open a locked door, untie a knot, or uncover a vessel. If people find a snake in their house, they should call out to it for three days before killing it. If the snake is a shape-shifted djinn, it will leave.

The djinn can be converted, as sura 72 of the Qur'an indicates: "It has been revealed to me that a company of the Djinn gave ear, then they said 'we have indeed heard a Qur'an wonderful, guiding to rectitude.'" Muhammad converted djinn by reciting the Qur'an to them. However, all djinn are unreliable and deceitful, even if converted.

The djinn will guard graves if commanded to do so by WITCHCRAFT; in Egypt, it is bad luck to open a pharaoh's tomb, for the guarding djinn will harm anyone who violates the sacred space.

Djinn Life

The life span of djinn is much longer than that of humans, but they do die. They are both male and female and have children. They eat meat, bones, and dung of animals. They play, sleep, and have animals.

Descriptions of their appearances vary. They may have the legs of a goat, a black tail, or a hairy body. They may be exceptionally tall and have their eyes set vertically in their heads.

Although they can live anywhere on the planet, they prefer deserts, ruins, and places of impurity like graveyards, garbage dumps, bathrooms, camel pastures, and hashish dens. They also can live in the houses where people live. They love to sit in places between the shade and the sunlight and move around when the dark first falls. They also like marketplaces, and Muslims are warned not to be the first to enter the market or the last to leave it.

In Islam, it is believed that humans are unable to get in touch with the deceased, learn about the future or what happens after death, or be healed, as these phenomena are in God's realm. Djinn have limited powers in these areas. Djinn can appear to humans as the spirits of the dead and communicate with the living through visions and voices. Those who learn the medicinal qualities of plants through the plants' talking to them are actually speaking with devils. It was the djinn who taught humans *SORcery*. (See *WATCHERS*.)

Djinn will eat human food, stealing its energy, unless people say the name *Allah* prior to eating.

Marriage between Humans and Djinn

As do *FAIRIES*, djinn fall in love with humans and marry them. There is no direct evidence of it, and no children have qualities of both djinn and human. A clan in the United Arab Emirates claims to descend from a female djinn. There is controversy over whether it is lawful to marry djinn, but most Islamic jurists believe it is unlawful. There also seems to be controversy as to whether a mixed marriage will be able to produce children. If the mother is human, the children will be visible and look like humans. If the mother is djinn, the children will be invisible.

Djinn interfere in human relationships. If they fall in love with a human, they try to disrupt marriages and other relationships.

Possession by Djinn

Ordinary human acts can kill or hurt djinn without people being aware of doing so. When that happens, djinn possess the offending people in order to take revenge on them. Others who are vulnerable to possession are those who live alone, for djinn are opposed to community.

As do the *daimones*, pairs of djinn stay with each person. One whispers good; the other whispers evil. The moods of humans can be affected by the djinn, ranging from happiness to sadness for no known reason. Al-

though they are able to affect peoples' minds and bodies, they have no power over the soul or heart.

When possessed, the person appears to be insane and exhibits signs of anger, anxiety, and depression. A woman's voice will sound like a man's, and a man's voice will sound like a woman's. Physical symptoms include nausea after eating, headaches, frequent desire to fight, heavy shoulders, a constant feeling of dissatisfaction, and a desire to commit suicide.

Asking the djinn to leave may not be enough to induce him or her to go, and someone who is trained may be needed to perform an *EXORCISM* to expel the djinn from the body. (See *ZAR*.)

Modern Experiences of Djinn

Djinn are still prominent in modern superstitions, and encounters with them occur all the time. They are visible in great numbers to those who can see them. In the Middle East, beliefs about djinn are strong in certain areas. Upper-middle-class people in urban areas tend to look upon djinn beliefs as superstition, but in rural and remote areas, the djinn hold sway.

David Morehouse, a retired remote viewer (clairvoyant) for the U.S. military, relates in his book *Psychic Warrior* how he had temporary visions of djinn due to a head injury. He was among American troops camped with Jordanian troops for training exercises in Jordan at Baten el Ghoul, which means "Belly of the Beast."

The Jordanians considered it a haunted valley, where the demons came out at night to murder people. It was not unusual to have one's sleep interrupted by the screams and howls of frightened Jordanian soldiers who swore in the light of day that they had seen a demon. . . . Baten el Ghoul was a desolate and jagged valley carved out of the desert that spilled over from Saudi Arabia. There was no life there except arachnids.

Morehouse was accidentally shot in the helmet, an injury that left a huge lump on his head. After this, he experienced djinn:

Sometime in the night, my eyes opened to a surreal light outside the tent. It was like the light of an eclipsed sun and wasn't coming from any stove. It filled the night sky. The entire Baten el Ghoul and the hills beyond were bathed in the strange bluish gray light; I walked to the edge of the bluff and stared into the valley. Dark figures moved effortlessly across its floor, like apparitions. They poured from the rocks in various heaps and shapes and moved about the clusters of tents. I could hear muffled cries from the Jordanian encampment, and momentarily I thought we were being overrun by thieves or Israelis. Panicked, I turned to run for help. Colliding with one of the figures, I reflexively closed my eyes, except I didn't collide. I walked right through it. Turning around I watched the figure disappear over the edge of the bluff.

After that, the lump on his head disappeared.

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Doctor Faustus See FAUST.

Doris Fischer Obsession Case of spirit OPPRESSION investigated by the psychical researcher JAMES HERVEY HYSLOP.

In 1914, Hyslop became involved in the case of Doris Fischer, whose real name was Brititia L. Fritschle. The case was first reported by Dr. W. Franklin Prince, an Episcopal minister and psychologist. Fischer suffered an extreme traumatic incident as a child at the hands of her abusive and alcoholic father and had exhibited multiple personalities since she was three in 1892. She also displayed striking psychic tendencies, able to foresee her mother's sudden illness and death. Fischer and her siblings continued to live with their father, but she retreated more and more into the personalities of "sick Doris" and the wicked "Margaret." Fischer was eventually adopted by Prince and his wife. Prince was familiar with the newly recognized syndrome of multiple personality, and he and his wife helped Fischer to regain some normalcy.

For years, Hyslop had postulated that some psychotic states were caused—or at least aggravated—by spirit influence. Although not a spiritualist per se, Hyslop sympathized with the cult's psychic "cures" and believed that spiritual communication was just as important as physiological therapy. With that in mind, Hyslop took Fischer to sit with a medium, Minnie Soule, hoping to find and eliminate the possessive spirits who were destroying the girl's peace of mind.

During the séances, Soule communicated lengthy messages to Fischer from her mother. The medium also heard from Count Cagliostro. Hyslop did not like Cagliostro's presence and encouraged him to leave the séances and Fischer. Later researchers speculate that Cagliostro represented sexual mores that both Hyslop and Fischer suppressed but secretly desired.

Next, Soule heard from the spirit of Richard Hodgson, who confirmed Hyslop's suspicions of spirit influence and promised to help all he could. Finally, Soule received messages from a young Indian spirit calling herself "Minnehaha," or "Laughing Water." Hyslop was

skeptical of such a spirit, since Minnehaha is the heroine of Henry Wadsworth Longfellow's poem "Hiawatha." But he went along, impressed with Minnehaha's knowledge of Fischer's case and her claims that she had caused many of Doris' problems. After further communications, Hyslop began to believe that the personality "Margaret" was not an offshoot of Doris' mind but a possessing spirit herself.

Hyslop asked why these spirits hurt Fischer and was told by Soule's communicators that they were evil influences. The controls also told Hyslop that Fischer's case was no different from hundreds of other instances of insanity and multiple personality that could easily be cured through psychic exorcism. By 1915, Hyslop was convinced that Fischer was possessed, and he wrote of his experiences with her in his last book, *Life after Death* (1918).

Hyslop believed that Cagliostro was leader of Fischer's possessing spirits, and he exorcized the count. Whatever other spirits remained were ineffectual, and Hyslop quit the case in the hope that Fischer had been cured. She returned with the Princes to California and resumed a normal life for a while. But she never recovered, finally dying in a mental hospital after years of dealing with her various personalities and psychic disturbances.

The Fischer case was Hyslop's last major investigation, although he never lost interest in the possibility of spirit obsession.

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Dorochiel DEMON among the 31 AERIAL SPIRITS OF SOLOMON. Dorochiel rules in the west and north as a prince. Forty dukes attend him during the day and 40 more at night. In order to summon the dukes and their servants, a magician must pay attention to the planetary hours when they rule. All are good-natured and agreeable. The 12 dukes of the morning are Magael, Artino, Efiel, Maniel/Efiel, Suriel/Maniel, Carsiel/Suriel, Casiel, Fabiel, Carba, Merach, Althor, and Omiel. The 12 dukes of the afternoon are Gudiel, Asphor, Emuel, Soriel, Cabron, Diviel, Abriel, Danael, Lomor, Casael, Buisiel, and Larfos. The 12 dukes of the early evening are Nahaiel, Ofsiel, Bulls, Momel, Darborl, Paniel, Cursas, Aliel, Aroziel, Cusyne, Vraniel, and Pelusar. The 12 dukes who govern after midnight are Pafiel, Gariel, Soriel, Maziel, Futiel, Cayros, Narsial, Moziel, Abael, Meroth, Cadriel, and Lodiell.

Dozmary Pool Small lake in the Bodmin Moor in Cornwall, England, associated with the DEVIL. According to lore, the Devil sentenced JAN TREGAEGLE to bail out Dozmary Pool with a limpet shell, a task he could never complete. Similar punishments by the Devil are other tasks that can never be finished.

Dozmary Pool also is associated with King Arthur and is one of the candidate lakes into which the dying Arthur

ordered Belvedere to cast his magical sword, Excalibur. A hand arose from the lake to seize the sword and return it to the Lady of the Lake, a FAIRY. The pool is haunted by mysterious lights and the ghosts of men and horses said to have drowned in it, perhaps after losing their way at night across the treacherous moor.

Dregvant In Persian lore and ZOROASTRIANISM, a wicked and unrighteous DEMON of luxury and vice. *Dregvants* was a name given to the residents of the city of Gilan south of the Caspian Sea, who were considered to be fiends incarnate.

Druj A female DEMON in ZOROASTRIANISM who represents the principle of wickedness. *Druj* means “falsehood” and “deceit.” *Drauga* is the Old Persian version of the name. Druj is associated with AHRIMAN, the principal evil being. In the final confrontation between good and evil, Asha will destroy Druj.

druj In Persian lore and ZOROASTRIANISM, a class of chiefly female evil beings, sorcerers, monsters, fiends, the unrighteous, and the hosts of HELL. Some of the specific drujes are the following:

- Druj Nasu, the Corpse Fiend, who represents corruption, decomposition, decay, contagion, and impurity. The glance of a dog can expel it from a corpse. It can be expelled from a living person by a bathing and purification ritual lasting nine days.
- AZHI DAHAKA, half-man and half-monster with three heads, six eyes, three jaws, and two SERPENTS growing out of his shoulders. Azhi Dahaka was created by AHRIMAN to wreak destruction in the world. He committed incest with his mother, AUTAK, also a demon.
- Sej, a personification of pestilence and “the fiend who brings about annihilation and misfortune.”
- Jahi, a female druj of debauchery, whose name is the root of *jahika*, or “harlot” or “prostitute.” AHRIMAN kissed her and caused menstruation to begin in the world. Jahi’s name is also associated with wizards and sorcerers.

Dumah (Douma) Angel of silence, the stillness of death, and vindication; the tutelary spirit of Egypt. In Aramaic, Dumah’s name means “silence.” He is a prince of HELL; in Babylonian legend, he guards the 14th gate. The Zohar Kabbalistic text describes him as a chief of Gehenna (hell) with tens of thousands of angels of destruction under his command and 12,000 myriads of attendants whose job it

is to punish sinners. A small reference in the Talmud holds that even sinners have a day of rest on the sabbath and are released to roam the earth. At evening, Dumah herds them back into hell. Dumah releases all souls of the dead, not just sinners, to the Earth each evening for the first year after their deaths.

dybbuk In Jewish demonology, an evil spirit or doomed soul that possesses a person’s body and soul, speaking through the person’s mouth and causing such torment and anguish that another personality appears to manifest itself. The term *dybbuk* (also spelled *dibbuk*) was coined in the 17th century from the language of German and Polish Jews. It is an abbreviation of two phrases: *dibbuk me-ru’ah* (a cleavage of an evil spirit) and *dibbuk min ha-hizonim* (dibbuk from the demonic side of man). Prior to the 17th century, the dybbuk was one of many evil spirits call *ibbur*.

In early folklore, dybbukim were thought only to inhabit the bodies of sick persons. Possessive evil spirits are referred to in the Old Testament. For example, Samuel I describes the possession of Saul and the way David exorcized the spirit by playing the harp. In the book of Tobit the archangel Raphael instructs Tobit in ways of EXORCISM. In the rabbinical literature of the first century, exorcisms called for the ashes of a red heifer, or the roots of certain herbs, to be burned under the victim, who was then surrounded with water. Other methods included incantations in the name of King SOLOMON, repetition of the Divine Name of God, reading from Psalms, and wearing herbal AMULETS.

By the 16th century, the concept of possessive evil spirits changed. Many Jews believed the spirits were transmigrated souls that could not enter a new body because of their past sins and so were forced to possess the body of a living sinner. The spirits were motivated to possess a body because they were tormented by other evil spirits if they did not. Some thought the dybbukim were the souls of people who were not properly buried and, therefore, became demons.

The KABBALAH contains rituals for exorcizing a dybbuk; many are still in use in modern times. The exorcism must be performed by a *ba’al shem*, a miracle-working rabbi. Depending on how the exorcism is done, the dybbuk either is redeemed or is cast into HELL. It usually exits the body of its victim through the small toe, which shows a small, bloody hole as the point of departure.

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